

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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## The Christian Secretary

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### TERMS.

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### For the Christian Secretary.

#### Dr. Judson at Hamilton—Church Organized—Dr. Williams' Sermon.

Hamilton Lit. & Theo. Inst., Nov. 13.

DEAR BROTHER.—The present week is one of deep and novel interest to us in Hamilton, and as no other will probably communicate a knowledge of its events to the friends of Zion in Connecticut, I forward you the following imperfect sketch of them, of which you may make any disposal that shall seem to you desirable. I say imperfect, for I can never bear to put myself in the attitude of a cold reporter on occasions like those which we have enjoyed. I write therefore only from recollection, and that after the lapse of some time. I believe however that the remarks of Dr. Judson are nearly verbatim; those of other speakers are less so.

On Sabbath morning, it was unexpectedly announced at our chapel service, that Dr. Judson was in town, and that he would attend meeting with the church in the village in the morning, and with us at the Institution in the afternoon. Our morning service was therefore dispensed with, and we might enjoy the earliest opportunity of looking upon the face of the revered veteran, who comes worn and stricken from the field of his long and valiant strife.

Little notice of his presence in town had been circulated, and an inclement snow storm was raging; yet a congregation assembled, when joined by ours from the Institution, well nigh filled their new and commodious house. After a few moments of anxious waiting, Dr. J. entered, attended by our venerable President, Dr. Kendrick. They ascend the pulpit, and that face is turned upon the congregation, a sight of which many have so long and eagerly desired, but few anticipated. And is it he? Is it the man whose sacrifices and sufferings, depicted and shared by his sainted companion, drew from our eyes the first tears of sympathy which in childhood we learned to shed? Is that the form which once reclined beneath the axe of the executioner, in momentary expectation of its descent upon a neck of innocence and love? Yes, he rises, and the pastor announces the Rev. Adoniram Judson of Burmah! It is enough! Let tears now veil the sight! Dr. Kendrick led in prayer, and the pastor resumed the wonted exercises of the morning. The subject of discourse was, the causes of the present state of declension in the churches, among which were enumerated the spasmodic excitement in politics, morals and religion, into which Christians have too rashly plunged. At the close of the sermon, Dr. J. arose, and the pastor stood beside him to give audible utterance to what he could but whisper for the people. I sat near the desk, and leaned forward to catch one tone, at least from those lungs, which disease and long exertion in proclaiming the gospel to the perishing, have so nearly consumed. "The cause of Missions," uttered in faint emphasis, fell on my ear. Fit words thought I to come first from those lips.

He wished to apply the sentiments of the discourse to the cause of missions. That cause can never be sustained by efforts elicited by exciting appeals and pressing exigencies. He desired the reading of Paul's injunction to the Corinthians, that every one should lay by him in store upon the first day of the week, &c. That injunction was binding upon all Christians. Though from his recent coming among the churches, he felt diffident about instructing, yet he wished to inquire whether Christians before him were obeying this injunction. Also whether the duty of informing themselves upon the subject of missions was fully discharged? Had been surprised to find churches in which little missionary information was circulated, not so with the churches in Burmah, would urge these two points; intelligence, and systematic contributions. In meeting such congregations as the present, he was overpowered with emotion at the contrast exhibited to the state of things when he left the country, and was sorely tried that he could not pour out the fulness of his heart in audible language.

Thirty-four years ago, two young men embarked at Salem, for the east. Not a single minister, and but a few Christian brethren were willing so far to commit themselves to the enterprise, as to accompany them to the wharf. They went on board alone, and to their cabins in unsympathized grief. Now when the missionary returns, he is greeted by thousands. Not less is the contrast in Burmah. When they

reached its shores not a single individual had conceived the idea of an eternal God, not a word of his truth had been given them, now they have the entire Bible, and the New Testament in five dialects. Two thousand five hundred converts have been gathered into churches, and an equal number are waiting for reception. The prayers and alms of the churches at home, as well as the labors of the missionaries, have been instrumental in working this glorious change. In the name of the brethren with whom he is associated, he would present their thanks with his, to Christians for their sympathy and aid. He and his brethren looked with regret upon their lack of faithfulness, in serving Christ and the churches, among the dying heathen. They would implore forgiveness of God and of men. He desired the prayers of Christians, that, encouraged and sanctified by his visit among them, he might return a better man to his field of labor.

In the afternoon, our chapel was early filled with the students and many from the village, as service there was omitted. The services opened with the Hymn  
"How bounteous are their feet," &c.

Dr. Kendrick prayed, and then spoke of the joy with which we greeted one of whom and from whom we had heard so much. We greet him with joy, but he comes in sorrow. While at his work in the field, a cup of affliction was presented him. He left reluctantly in the hope, that if it were possible, that cup might pass. For a time that hope brightened, but at length he had been called to drain to its dregs that bitter draught. We greet him as the representative of this Christian nation to the heathen world. A mysterious providence guided him to the spot where of all others he most desired to be. Dr. K. spoke here at some length of his earlier trials,—the hostility of government,—his appearance and rejection before the Emperor,—his trial about leaving the empire,—the plea of the two or three converts, that the new religion was from God and the King could not destroy it, their entreaty that the Teacher would stay till he should be converted and gathered into a church, and then if he must go they would consent,—his determination to stay, and the results that followed. Well did Dr. K. remember when the intelligence came that Bro. Judson had finished his translation of the Book of God, and how, when his last word was rendered, he clasped it in his arms and fell on his knees in thankful acknowledgement of the Divine favor. And now, after three years toil upon another work of his heart, (the Dictionary,) which is but half accomplished, he is praying for life and strength to complete it.

But we greet him also as the representative of the Heavens to us,—as the one who has been instrumental in awakening that cry for the Bread of Life which they are sending to our ears. He represents them here and by his presence, pleads in their behalf. Dr. K. then requested Bro. Judson to speak a few words to us, and Dr. Maginnis stood up to repeat what he should say.

His eye was raised above the audience, and a heavenly radiance seemed beaming from it. His lips move for a moment, and again he looks towards Heaven. Dr. M. repeats:—"He is called upon unexpectedly;—a thousand thoughts are rushing through his mind, but he will give utterance to but one:—a single suggestion which he deems of vital importance to those preparing for the Christian ministry. He would say to us 'Look to Jesus.' Look to Jesus, if you would grow in grace! The reason why we make no more spiritual attainments is that we suffer our minds to be distracted with so many objects and look so little to Jesus. We must turn the face to Jesus, and keep turning it there till we acquire the habit of looking to Jesus. To the candidates for the ministry he would say, look to Jesus! You are the hope of the church, the hope of the Saviour. He looks upon you with such ineffable love, that were there but one of you to be saved by his blood, he would freely shed it all. Look to Jesus in temptation, in trial. Look to Jesus on the Cross! Pain is pictured in his face, as he writhes in death! Look to Jesus on the Throne! Love beams in his face, and sheds life and light through all the mansions of the Redeemed! What better can we do than 'Look to Jesus!'"

He sat down, and a stillness unbroken but by the sobs that could not be repressed, reigned over the audience.

Look to Jesus! Who but a Judson would have said that, and only that, on such an occasion? He was standing in an Institution which owed its birth, and the foster-care which has nurtured its infancy and supported its maturity, to the spirit which he and his companions were the agents in awakening. He was standing on the floor where most who had come to his help on heathen grounds, had girded on the spiritual and intellectual armor which they have wielded so valiantly at his side. He stood doubtless, in full view of the perishing multitudes who are nearest his heart, and who were looking to him to plead their wants before this large collection of candidates for the service of Christ. But not

of these does he speak: Ah, I mistake! Full well he knows that he does speak of them with most potent effect, in reiterating that single sentence, "Look to Jesus." Full well does he remember that it was looking to Jesus, which first moved his own heart with yearning pity for the dying heathen. And full deeply does he feel in this solemn hour, that all our lack of consecrating love and consuming zeal, is the result of our not "Looking unto Jesus," as he, and a greater Apostle than he, have done. O my brother, there was inspired philosophy in those words! Heaven grant that they may ever lie with living heat upon the two hundred young hearts that swelled at their utterance on this occasion.

Dr. M. with great emotion proceeded in a few remarks. He regretted his consent to stand with the reverend brother and rehearse his message. He had failed to communicate, as some other with a heart better prepared might have done, the deep import of what had been whispered in his ear. He would remind us of our indebtedness to the bearer of that message. He had sat often and gladly in this room, and heard the students in their associations trace back to Judson and Mills, and Nott, and Newell, the history of American Missions. He himself owed much to that name. It was the name of the first missionary of whom he ever heard. Many years ago, with six or seven Baptist brethren in a small town in Ohio, he used to listen to the monthly intelligence from Judson in Burmah. The effect was deep and lasting. He had often thought of the embarkation at Salem, two lone missionaries treading their untrodden way to the vessel which was to bear them to shores never trodden by the foot of a Gospel Messenger. What results have followed in Burmah! and what results have followed at home! Thirty-four years ago, and what were we as a denomination. A few scattered churches, wasting their feeble energies upon frivolous disputes. Now what are we? Our numbers of baptized believers exceeds that of any other denomination. We are active and united in the great objects of benevolence. In disseminating the Bible, promoting education, and diffusing the Gospel at home and abroad. What has wrought the change? The spirit of Missions. "Shall we cherish this spirit?" inquired our brother and his fellow petitioners of the Reverend Fathers of Andover? Thanks to God, the answer then was and ever since has been, cherish it. Our brother may be assured that his influence is felt among us. This Institution is the offspring of missions. Its walls are plain, erected with great economy, but they have sheltered many a warm heart, and echoed to many a fervent prayer for you, sir, and your cause. Many a self-consecration have we witnessed here, and we feel that if the missionary spirit forsakes us, our usefulness is at an end.

After prayer by Dr. Conant, Dr. Judson took his stand where, in the order of classes, we might pass him, and each was permitted to press that hand which has so long been stretched out to famishing souls, full of the Bread of Life.

He spent a few moments with the eastern Association, where, without a word about the East, he spoke only of the Love of Jesus, and then left us to weep the too hasty flight of the most privileged Sabbath of our lives.

ORGANIZATION OF THE CHURCH.—Dr. WILLIAMS' SERMON.—On the same Sabbath of Dr. Judson's visit, the Faculty of the Institution and others who had taken letters from the First Baptist Church, convened for the purpose of forming a distinct organization, to be called the *Seminary Church*. Dr. J. was present, and it is said spoke in an affecting manner of the oneness and blissful fellowship of the church of Christ in all lands and conditions.

The council, called for the recognition of this body, convened this morning. Father Peck was called to the chair, and opened the exercises by reading at once, in his own affectionate manner, the sentiments of his heart and the history of his life, in the words of that endearing hymn,  
"I love Thy Kingdom, Lord."

The exercises were interesting, but they will probably be officially made known, I pass to notice the Sermon of Recognition, preached by Dr. Williams in our chapel this afternoon, before the new church and congregation.

I cannot however attempt even a glance at the sentiments which for more than two hours flowed in one deep and crystal stream from the lips of the distinguished speaker.

After an eloquent allusion to the place and the occasion of our assembling, and a course of weighty remark upon the relation of learning to religion, he announced as his theme "The Church, a School for Heaven." Parts of the 11, 12, 14, 15, & 16th verses of the 4th chapter of Ephesians, were the source from which he drew the sentiment. As a School, the church comprehends Teachers, Text-Books, and Pupils. Who and what constitutes these? The church is invisible and visible: Her teachers are so likewise. God is the invisible. Each person of the Trinity conde-

sends to fill an office in the instruction. The visible Teachers are enumerated in the Text. The office of Evangelist no longer exists, as under the Apostles, superior to that of the Pastor; yet special labors are often requisite.

The Text-Books, in this School for Heaven, are *Conscience, Scripture and Providence*. The Pupils are the world,—to the whole of which the school is open. The body of believers, and the innumerable company of *Angelic Intelligences* who "desire to look into these things."

In applying his subject the speaker remarked, that the Protestant church has a unity, a duration, and an aid to private judgment in apprehending the Truth, which gloriously transcend the boast of Papacy. That the provisions of the church may not be slighted or lightly esteemed,—That if Deity in all its persons condescends to teach the humblest disciple, man, the most gifted and erudite should glory in ministering to the most obscure and vile,—And that a sense of dependence upon the Divine Teaching is the safe-guard of the church against error and apostasy.

I hope that the public may soon have a better opportunity of estimating this timely and profound effort of a master mind, than any notice of it can afford. The power and resources of its author were evidently tasked, and wrought with no ordinary effect.

The formation of this church is said to have been long in contemplation. It has been effected in circumstances highly favorable and deeply interesting. That it may prove indeed "A school for Heaven," is the prayer of many a parental and pious heart.

### For the Christian Secretary.

#### Church Order, Discipline, &c.—No. 4.

In my last, I took up the command in Mat. 18: 15, 16 and 17th verses, and endeavored to show, that it was not designed for cases of immorality generally. I shall now consider this rule as applied to personal trespass. I use the word *personal*, instead of *private*, as some, I think, have fallen into a gross error, by supposing that the trespass was publicly known, the aggrieved was under no obligation to follow this rule. Every trespass is generally publicly known, to some extent at least. Some, however, may be entirely private; that is, known only to the parties. In that case, I suggest whether it would be the duty of the aggrieved to proceed any farther than the first step, if the offender denies the charge. For should he continue to deny, when the case is brought to trial, the accused having no proof, must appear as a slanderer. In a case between parties, one man's word is as good as another. In such a case, the aggrieved should observe the most profound silence on the subject, for if he reports what he cannot prove, he is obnoxious to the charge of trespass or slander. He must leave it to the trespasser, his conscience, and his God.

In this communication I shall, in part, copy from an article in the Secretary of April 2d, 1841. As that article was written by myself, that fact, with the above declaration, I suppose will exonerate me from the charge of plagiarism.

I do not understand this passage to be a direction to the church in relation to her discipline, but a command to an aggrieved brother, pointing out his duty towards an offender. Nor is it a sort of "accommodating plan," as has been sometimes represented, to keep difficulties out of the church. It is a plain, positive command, and as such binding on members of the church as any other command of the Saviour. Hence we are not left at liberty to treat it as an accommodation, to be used or not, but strictly to obey it. No church is at liberty to admit a charge of trespass till the accused has complied with this rule. From the observation which I have been able to make, during twenty-four years in the ministry in several different States, I have come to the conclusion, that a large part of the difficulties in churches, calling for council after council, and frequently ending in the dissolution of the church, have grown out of a neglect or misapplication of the rule under consideration. I do not claim infallibility, but having had some experience, I ask the privilege to "show mine opinion."

The church are under obligation to see that the commands of Jesus Christ are obeyed. Hence, if the offended brother reports his grievance and does not comply with this rule, the church should discipline him for the neglect, or disobeying Christ's command. If he does not report it, and no witnesses were present when the trespass was committed, and of course the report is never made, and the church can take no cognizance of it, being ignorant of the fact.

If the church knows that one member has injured another, she must sooner or later discipline the trespasser as guilty of immorality, though I think she should first call to account the injured party for disobedience of the Master. In no case should the church act the part of an arbitrator to reconcile brethren at variance. Individuals may properly volunteer, or be called by the parties to act, and attempt reconciliation,

tion, but not by appointment of the church. The church should ever maintain her dignity, and say to all her members, "Here are the commands of the Master, obey them, or expect our censure."

The directions are all given to the aggrieved, and are addressed to him in the singular number. Hence the one or two called in the second step of labor, and the church or congregation in the third, are only assistants of the aggrieved, and witnesses that all the requisite means have been used to get satisfaction, before the final conclusion, to treat the offender "as an heathen man and a publican;" that is, withdraw the hand of fellowship, and sue him at the law. As neither the brethren called in the second step, nor the church in the third, are to act as arbitrators or judges in the case, during this process; therefore neither of them are called upon to investigate the charges, or to seek for, or examine testimony. Still, if convinced that the accuser is wrong, they may as individuals, advise him to cease, and also may advise the offender. But, however strong may be their conviction that the accuser is in fault, if he persists contrary to their advice, they are under obligation to assist him, and leave him to receive his punishment afterwards.

The command supposes a real trespass, and that the accuser has been injured in person, reputation, or property. If a matter of trade, and the claim is disputed, and the case be such as may be properly left to arbitration, the accuser may properly demand or ask this, in the first step. If the accused yields, and mutual terms are agreed upon, he (that is, the accused,) hears the offended. All steps of labor should be prosecuted in a Christian spirit, and with prayer, earnestly desiring to obtain satisfaction, and bring about reconciliation. The aggrieved should always ask God's blessing, and seek for wisdom to direct him; and if the parties could pray together, it would be likely to prove salutary.

Let I should fail of being understood, I will give my views of the proper process in a case of personal difficulty. To prevent any break in the delineation, I shall consider a case as prosecuted to the end. I shall use the letters of the alphabet, instead of names of persons.

A claims that B has trespassed against him. He makes out his charges, (in writing would be best, to prevent mistakes,) and goes to B. After prayer, &c., he presents his complaint, and asks satisfaction. B denies the charges, or refuses to make restitution. A then presents his case to C and D, and requests them to go with him to attend to the second step. Another interview like the former takes place, in company with C and D, who unite with A in urging B to make satisfaction. B still remains obstinate. A then in open church meeting, tells it to the church, presents the charges, and states that he has faithfully labored with B; first alone, and secondly in company with C and D. The pastor or moderator, calls upon C and D. They state that they went with A at the time specified, that the identical charges were presented, and that they united with A in endeavoring to persuade B to give satisfaction, but without effect. The pastor then, officially, or in the name of the church and others as volunteers, labor publicly with B; still he refuses to comply. The rule in Mat. has then been complied with, and B is to A "as an heathen man and a publican." Two members are then in the church, both in good standing in the body, but no fellowship existing between them. Up to this time, the church has not investigated the charges,—heard no testimony, except that of C and D, proving that the labor has been performed.

The church has then a work to perform. They must investigate the charges, and examine testimony. If B is proved guilty, he must be dealt with for abusing a brother and refusing to make satisfaction. If, on the other hand, A has been prosecuting a false charge, he is manifestly a trespasser, besides being a troublemaker of the church.

If the quarrel has been mutual, and both claim to have been trespassed against, both ought to prosecute according to Christ's command, instead of neglecting or setting off, and indulging hardness against each other.

The above describes my sentiments, and the practice upon which I have ever insisted as a pastor. Several cases have been prosecuted under my immediate supervision, and all, with one exception, have been settled before the final result, "let him be to them," &c. In the exception mentioned, the church found the accused guilty, and filed a charge accordingly. He remained obstinate, and was excluded. Subsequently he returned, made satisfaction to the brother aggrieved, confessed his wrong to the church, and was restored.

THINK ON ETERNITY.—I have frequently, after going from house to house, where spiritual deadness seemed to reign, been cheered and exhilarated by a poor negro on the way-side. "Think on eternity!" said I to a poor black woman the other day just after I had visited the families in C, and was almost prostrated in body and mind

I could only say as I passed in sorrow,— "Think on eternity!" She looked up; a gleam of intelligence and a smile of spiritual beauty illumined her dark features, as the poor African exclaimed, "Yes, master, bless God I do." I caught the inspiration and went on comforted and strengthened.

—I. H. Bate.

### For the Christian Secretary.

#### Home Mission Society.

##### FRUITS OF HOME MISSIONS.

The Rev. A. Miner, Jr., of Prairieville, W. T., has occupied that field, under the appointment of the Home Mission Society, three years. Prairieville is a promising village in Milwaukee co. When brother M. first commenced his labors there, the church of which he is pastor consisted of about 70 members, were destitute of a meeting house and unable to erect one or support public worship. Under his ministry 44 members have been added by baptism and 72 by letter; a flourishing Sunday school, with a good library, has been regularly in operation, and a neat and commodious meeting house, 60 by 38 feet, resting upon a basement of stone, and furnished with a fine toned bell has been built; and is literally filled every Sabbath by an attentive and interesting congregation.

All this has been done at an expense to the Home Mission Society of but \$300, the principal part of his support having been furnished by the church. The small sum of \$100 per annum, from the missionary treasury was indispensable to his continuance in the field; and it has been well employed. No further appropriation is needed. This is another illustration of the economy of our operations, which we commend to the attention of the churches.

In brother Miner's last report, dated 25th of October, he says, "I hope these things will encourage the friends of the Society.—Let them not be weary in well doing, but in patient continuance in it, may they, in every field they cultivate, reap an abundant harvest."

BENJ. M. HILL, Cor. Sec.

### Live not for Yourselves.

Live not merely for yourselves, but also for the good of others. Selfishness contracts the soul, and hardens the heart. The man absorbed in selfish pursuit is incapable of the sweetest, noblest joys of which our nature is susceptible. The author of our being has ordained laws, according to which the most exquisite pleasure is connected, not with the direct pursuit of our own happiness, but with the exercise of benevolence. On this principle it is, that he who labors wholly for the benefit of others, and as it were forgets himself, is far happier than the man who makes himself the center of all his affections, the sole object of all his exertions. On this principle it was, that our Savior said, "it is more blessed to give than to receive." Resolve, therefore, to lead lives of usefulness. Be indifferent to nothing which has any relation to the welfare of men. Be not afraid of diminishing your own happiness, by seeking that of others. Devise liberal things, and let not avarice shut up your hand from giving to him that needeth, and to promote the cause of piety and humanity.

### Colporting in Greece.

Rev. Mr. Arnold, Baptist missionary at Corin, writes in July last, "Every Monday morning I take as many religious Tracts and books as my pockets will conveniently contain, and set out for the country, to spend the day in conversing with such as I may meet in the roads or in the villages, and in distributing books to those who can read. In this way, without travelling during the extreme heat of the day, I am able easily to make a circuit of a dozen or twenty miles, to converse with some scores of persons, and to distribute a few books. This is a little beginning,—very unlike the circuits of some of our Asiatic missionaries, conversing with many hundreds, and distributing thousands of Tracts daily; but it is a beginning, and a very agreeable one to me, and seems more like missionary service than any thing which I have yet found to do here."

WHITTIER'S POETRY.—Whittier is publishing, in the Democratic Review, some noble songs for the "bone and sinew." Two have appeared: one for "The Shoemakers," the other for "The Fishermen." They are like the sounds of trumpets among the hills in the morning. This same melancholy looking Quaker, Whittier, is yet to be confessed the first American poet of his day. He writes as if the God of song were in him bodily. His poetry is truly American, ever pleading for the people and the state, and full of big thoughts like our hills and waters. Some of his appeals to the people, his call to the more susceptible lands of Europe, would have set a nation's shouting, and made their oppressors tremble.—He has a great mission among his compatriots—let them prize him rightly.—*Zion's Herald.*











## Poetry.

[The following beautiful lines are by N. P. Wills. If the author had written nothing else, they would rank him among the first poets of this or any other land. They obtained the prize from the Boston Recorder and Telegraph in 1835.]

## Misanthropic Hours.

I sometimes feel as I could blot  
All traces of mankind from earth—  
As if 'twere wrong to blot them not,  
They so degrade, so shame their birth.  
To think that earth should be so fair,  
So beautiful and bright a thing;  
That nature should come forth and wear  
Such glorious appearing;  
That sky, sea, air, should live and glow  
With light, and love, and holiness,  
And yet men never feel or know  
How much a God can love and bless—  
How deep their debt of thankfulness.

I've seen the sun go down and light  
Like floods of gold poured on the sky—  
When every tree and flower was bright,  
And every pulse was beating high,  
And the full soul was gushing love,  
And longing for its home above—  
And then, when men would soar, if ever  
To the high home of thought and soul—  
When life's degrading ties should sever,  
And the free spirit spun control—  
Then have I seen, oh! how my cheek  
Is burning with the shame I feel,  
That truth is in the words I speak,  
I've seen my fellow-creatures steal  
Away to their unholiness mirth;  
As if the revelries of earth  
Were all that they could feel or share,  
And glorious heavens were scarcely worth  
Their passing notice or their care.

I've said I was a worshiper  
At woman's shrine—yet even there,  
And when I deemed I just had caught  
The radiance of that holy light  
Which makes earth beautiful and bright—  
When eyes of fire and flashes sent,  
And rosy lips looked eloquent—  
Oh, I have turned and wept to find  
Beneath it all a trifling mind.

I was in one of those high halls,  
Where genius breathes in sculptured stone,  
Where shaded light in softness falls  
On pencil's beauty. They were gone  
Whose hearts of fire and hand of skill  
Had wrought such power—but they spoke  
To me in every feature still,  
And fresh lips breath'd and dark eyes woke,  
And crimson cheeks flushed glowingly  
To life and motion. I had knelt  
And wept with Mary at the tree  
Where Jesus suffered—I had felt  
The warm blood rushing to my brow  
At the sterner buffet of the Jew  
Had seen the Lord of glory bow,  
And bleed for sins he never knew,  
And I had wept. I thought that all  
Must feel like me—and when there came  
A stranger, bright and beautiful,  
With step of grace and eye of flame,  
And tone and look most sweetly bent  
To make her presence eloquent.

Oh, then I looked for tears. We stood  
Before the scene of Calvary,  
I saw the piercing spear—the blood—  
The gall, the writhing agony—  
I saw his quivering lips in prayer,  
"Father, forgive them"—all was there.  
I turned, in bitterness of soul,  
And spoke of Jesus. I had thought  
Her feelings would refuse control,  
For woman's heart, I knew, was fraught  
With guile and sympathy. She gasped  
A moment on it carelessly,  
And boldly cur'd her lip, and praised  
The high priest's garment! Could it be  
That look was meant, dear Lord, for thee?

Oh, what is woman—what her smile—  
Her lip of love—her eyes of light—  
What is she, if her lips revile  
The lowly Jesus? Love may write  
His name upon her marble brow,  
And linger in her curls of jet—  
The light spring flower may scarcely bow,  
Beneath her step, and yet—and yet—  
Without that meeker grace she'll be  
A lighter thing than vanity.

## Religious and Moral.

From the Christian Sentinel.

## Two Questions on the Spiritual Conflict.

I. Why do persons living in an unconverted state know nothing of conflict with sin themselves?

All unconverted persons, who have a common acquaintance with the Bible, doubtless experience occasional uneasiness and buffetings of conscience, on account of things palpably wrong. This however is a totally different thing from the conflict of which we speak. Of this they know nothing; because

1. They have no sight or sense of sin in themselves, as a loathsome and immeasurable evil.

2. They do yet love sin; and no man heartily quarrels with that which he loves.

3. It is one of the great objects of Satan to keep unregenerate men at peace with their sins, and with themselves as sinners.

4. A reason, comprehensive of that and all others which might be stated, is a heart unchanged by divine grace. "The carnal mind is at enmity with God;" and how can it, then, be at enmity with sin? There is nothing in man, as he is by nature, to make resistance to sin. Natural conscience, goaded by the divine law, and trembling at the fire of hell, will protest occasionally, and create a disturbance in the man, never sufficient, however, to set him upon declaring and making war against sin, in his heart or life.

II. Why is it that true Christians so generally have experience of the solitude, distress and wrestlings of the spiritual conflict?

I. An all-comprehensive cause is, they are Christians: i. e. they have grace in their hearts, which is in utter and eter-

nal antagonism against sin. But more particularly,

2. The Christian is taught, by the Spirit, to see and know what "an evil thing and a bitter," sin is, especially as it is in his own heart:—he keeps him under conviction of sin, and thus in a condition in which he can have no peace with sin.

3. The Christian is a man whose heart has been broken, and is kept tender on account of sin, by the grace of God in him. With such a heart it will be natural for him to fight against sin, as to breathe.

4. The love of holiness, purity, and likeness to Christ, which the Holy Spirit has implanted in the heart renewed, keeps alive in the Christian hatred of sin, which must and will show itself in conflict against sin.

5. A most tender and yet mighty impulse to fight against sin, in the Christian, is found in thoughts like these: "What sufferings my sins have already cost Christ! I helped to nail him to the cross, and to call down the ministrations of divine wrath and justice upon his holy soul. I was concerned in causing him to 'pour out his soul unto death.' 'He was wounded for (my) transgressions; he was bruised for (mine) iniquities.' Such thoughts stir up his spirit within him to a holy energy and resolution, and he says

"I'll raise revenge against my sins;" "War! ceaseless war, I declare, and God helping me, will wage against my sins, till my grave receives me, a victor, through Christ Jesus who has loved me and died for me."

6. There is one other cause of the Christian conflict, which, while it is not "meant unto good," but only for evil; yet, through the grace of God in his heart turns to account in the Christian conflict. "The Accuser of the brethren," the great Adversary of the Christian, he who seeks to "wear out the saints of the Most High," knowing that he cannot "pluck him out of the Father's hand;" yet that he can do much for his discomfort, and even harass, perplex, and hinder his progress in the way to heaven. And he tries various arts and seeks to draw him aside from the path of duty, at one time; to tempt him into sin at another; to fill him with fear at another; and to make him act presumptuously at another. The effect of all these things is to produce a powerful reaction of the Christian's feelings, not only against the enemy of his peace, but against sin in himself, induced through the devices of the devil. He is rendered doubly jealous of himself watchful, anxious, desirous to help himself; is afraid of being conquered by sin and his Adversary. He is thus kept steady, firm, determined on pushing every advantage; is a soldier unsleeping, untiring, unconquerable. A condition of things exist between his soul and his soul's Adversary, of which the unregenerate man knows nothing; and between him and his own sins, to which the unregenerate man is a stranger. His experience is painful, but it is most salutary. He suffers, often most intensely, as those who fight inevitably do; but it is suffering which turns for the good of his soul and the honor of his Lord.

Christians, you who are anxious, and trembling, often, as enduring "a great fight of affliction;" do you sometimes think in yourselves, "Why do I suffer thus? Can there be grace in a heart in which there is so much sin against which to fight? Shall I be able to hold out to life's end? Does my Lord and Master know the agony of conflict in which I often wrestle and tremble, and weep?" Let us ask, would you exchange these your pains and sorrows for the deceitful peace and the fearful sleep of that man who has no conflict with sin, because he has no grace in his heart; and who is in a dreadful league with his own soul's destroyer? Our Lord has appointed it that "we must through much tribulation enter into the kingdom of God." These tribulations of conflict are among the things embraced in this appointment. They are some of the very things which authenticate your filial relation to God. Suppose that you had no such conflict; how would you know that you are a true child of God? Where lies the path to your "crown of life," but through the field of warfare?

"Think it not strange," then, "concerning these fiery trials which try you; as though some strange things had happened unto you." Every saint in heaven has known something of them; and some saints have probably known more than you, even. Keep your eye upon "the Captain of your salvation;" follow him; implicitly obey his words of command, and he will speak to you also his words of consolation. Do I say he will speak? He has spoken; he continually speaks—he says, "Be thou faithful unto death and I will give thee a crown of life;" "He that overcometh shall inherit all things;" "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am now with my Father in his throne." Christian, anxious, conflicting Christian, is not this enough? Fight on, then; and do it thinking, saying, singing,—yes,—shouting, "thanks be to God who giveth us the victory, through our Lord Jesus Christ."

H. R.

For the Christian Secretary.

Mr. Editor,—If you think the following extract worthy of a place in your columns, I here offer it for the consideration of all who love our Lord Jesus Christ, and especially for such as are called to teach the flock of God and lead men to repentance. And if ministers had more of the demonstration of the spirit in their preaching, methinks 'twould not be long before the cry would be heard in all parts of the Country, "what must I do to be saved."

Yours &c., ESTATES.

"It is high time that the church of Christ should consider, not only the duty of depending on the Spirit, but also the import and importance of the 'demonstration of the Spirit' in preaching. That is more than the demonstration of orthodoxy. It is more than the demonstration of either sound scholarship or hard study. It is even more than the demonstration of mere sincerity and fidelity. Sincerity may be cold and fidelity harsh. Even Zeal may be party rivalry, or personal vanity; it seems holy fire, searching only for incense to the glory of God and the Lamb. To preach in demonstration of the spirit, is even more than bringing out 'the mind of the Spirit,' faithfully and fully. The real meaning of his oracles may be honestly given, and yet their true spirit neither caught nor conveyed. What the spirit saith unto the churches, may be repeated to the churches without evasion or faltering; but it will not be heard as his counsel or consolation, unless it is spoken with something of his own love and solemnity. He is the spirit of power, and of grace, and of love, as well as the spirit of truth and wisdom; and, therefore, he is but half-copied in preaching, when only his meaning is given. That meaning lies in his mind, not merely as truth, nor as law, nor as wisdom, but also as sympathy, solicitude, and love for the souls it is addressed unto. The words of the Spirit are spirit and life; and therefore the soul, as well as the substance of their meaning, is essential to faithful preaching. They can hardly be said to be the words of the Holy Ghost, when they are uttered in a spiritless or lifeless mood. This will be more obvious by looking at 'the truth as it is in Jesus.' In him it is grace as well as truth. All his heart, and soul, and strength, breathes and burns in his words. His motives are part of his meaning. He explains the great salvation, that he may endure and enforce its claims at the same time. He makes us feel, that he feels more for our souls than words can express. He compels us to see a beaming earnestness in his eye, and to hear the beating of intense solicitude in his heart, and to recognise a fixedness of purpose in all his manner, unspeakably beyond all he says. The real pleading of the Saviour with sinners begins where his words end. His *weeping silence*, after speaking as never man spoke, tells more of his love to souls than all his gracious words. He leaves upon every mind, the conviction that nothing can please him but the heart; and that nothing would please him so much as giving him the heart. No man ever rose, or can rise, from reading the entreaties of Christ, without feeling that Christ is in earnest,—is intent,—is absorbed, to seek and save the lost. The Apostles evidently marked this with great attention, and copied it with much success, when they became ambassadors 'for Christ,' by the ministry of reconciliation. Then, they did more than deliver the truth he taught. They tried to utter it with his solemnity, tenderness, and unctious. They tried to put themselves in 'Christ's stead,' when Christ was no longer on earth to beseech men to be reconciled unto God. This was 'the demonstration of the Spirit.' Saying what Christ did, was not enough for them; they labored to say it as he did; or in the spirit, and for the purpose, he had preached the gospel. Thus the truth was in them as it was 'in Jesus'; not merely as true, but also as impressive, persuasive, and absorbing. They spoke the truth, as he had done, 'in the love of it,' and with love to the souls it was able to make wise unto salvation. And this is not impossible, even now, although apostolic inspiration be at an end. A minister ought to be as much ashamed, and more afraid of being unfaithful to the Holy Ghost, as of being ignorant of the original languages of the Holy Scriptures. Men who can demonstrate the problems of Euclid, or the import of Greek or Hebrew idioms, have no excuse if they are unable to preach with the demonstration of the Spirit and power. The same attention to the latter demonstration which they gave to the former, would fill them with the Holy Ghost, and fire them with holy zeal."

PHILIP.

## Our Religion.

The Apostle Paul, in his defence before Agrippa, speaks of 'our religion.' By the term in this place we understand the apostle to mean the religion of the Pharisees—the sect to which he belonged prior to his embracing Christianity.

It is not our object to examine the peculiarities of their religion; but to notice some characteristics of what is denominated "our religion." There is an abundance of this kind in the world. But we really pity the individual who possesses it, for it seems just as though he must have a dreadful little soul. And while there is no room for pretensions to religion there is an entire lack of vital principles.

1. "Our religion" is selfish. It seeks its ends by selfish means. It prompts its votaries to acts of kindness with an object to be called honorable and free-hearted, thinking thereby to gain preferments among men. They also love the chief seats in the Synagogue and greetings in the market and to be called Rabbi of men. For a pretence, they make long prayers, and which is still more disgusting, is to hear them thank God that they are not like other men. Their righteousness is a self-righteousness, and instead of submitting to the righteousness of God, they go about to establish their own righteousness.

2. "Our religion" is limited in its operations. Is there to be a contribution for benevolent purposes, the merits of the call depend upon the fact whether it is for our folks. So also are charitable demands too often looked at through the same mirror.

If there is a prayer meeting, it is not at-

tended by many, because it was not appointed by our folks or our ministers. But when prayer meetings are appointed and attended by those of "our religion," the petition is earnestly made for our ministers. May success attend the efforts for the erection of the meeting house of our church. May our missionary stations be exceedingly prosperous. May our missionary fund be often replenished, even though it be done by selling off a few men, women, and children, the brethren and sisters of the church. O thou most gracious Redeemer, may our denomination take the lead. And to accomplish the object the sacred desk is converted into a battle field: and needful and long sought revivals are destroyed in their height of prosperity. Then follows a long battle that our religion may gain adherents.

3. Those of "our religion" are prompted to action from impure motives. Hence, if this be the ruling principle, it will be acknowledged that every action of the kind will amount to an entire failure so far as the accomplishment of good is concerned. And how can it be otherwise, if the merits or demerits of an action depend upon the motive by which one is induced to perform it.

Remember, reader, that your preparation to rightly discharge the duties of life will lead you to abandon every principle of what we denominate *our religion*, and will lead you to seek after the religion of Christ.—And not only to seek it, but to cultivate its principles in all the transactions of life.—*Morning Star.*

MARTIN LUTHER'S SERMON ON BAPTISM.—Martin Luther preached a sermon on baptism in 1518, from which the following is an extract.

In the first place, baptism in Greek is baptisimos, and in Latin mersio, that is, when a person dips something entirely into water until it goes altogether over it. And although in many places it is no longer the custom to push the children into the baptism font, but only to sprinkle them with the hand out of the font, yet it ought to be so, and would be right, that a person according to the word *taufe* would sink the child, or him that is to be baptized, into the water, and draw him out again; since, without doubt, in the German language, the word *taufe* comes from the word *tauf*, that means to sink into the water what a person baptizes.

This translation is made by Rev. S. R. Hosham, of Indiana, who is thus described by a correspondent of the Cross and Journal:—He was formerly a Lutheran preacher, is of German descent, and intimately acquainted with the language of his ancestors.—He gave me a full account of the change in his sentiments upon baptism. He remarked that an incident in his life led him to a full investigation of the subject. As he was a Lutheran, he was especially anxious to ascertain the opinions of the great German reformer upon this cardinal point. Fortunately he obtained access to the entire writings of Luther, comprised in twenty-four large quarto volumes, in one of which he read with eagerness, and yet with astonishment, the sermon of that great man upon Christian baptism. This led to an entire change in his views upon this subject.

This correspondent then inquires:—Ought not Luther's sermon upon baptism to be translated by some of our Newton, Hamilton, or Covington professors of theology, with suitable notes and comments added, and widely circulated for the special benefit of the tens of thousands of Germans who are emigrating to the mighty West, and scattered through other sections of our land.

## A Dream.

The following account of a dream will be found interesting to our readers. It is taken from a memoir of the late Rev. Joseph Wilkins of Weymouth, England. A short time before Mr. Wilkins left Ottery, in the west of England, where he was preparing for his sacred office, he had a very remarkable dream, which he carefully preserved in writing, as follows:—*Chris. L.*

One night, soon after I was in bed, I fell asleep, and dreamed I was going to London. I thought it would not be much out of my way to go through Gloucestershire, and call on my friends there. Accordingly, I set out, but remembered nothing that happened by the way, till I came to my father's house; when I went to our front door, and tried to open it, but found it fast. Then I went to our back door, which I opened, and went in; but finding all the family were in bed, I went across the rooms only, went up stairs, and entered the chamber where my father and mother were in bed. As I went by the side of the bed on which my father lay, I found him asleep, or thought he was so. Then I went to the other side, and as I just turned the foot of the bed, I found my mother awake, to whom I said these words:—"Mother, I am going a long journey, and have come to bid you good-by;" upon which she answered me in a fright, "Oh, dear son, thou art dead!"—With this I awoke, and took no notice of it, more than a common dream; only it appeared to me to be very perfect, as some dreams will. But, in a few days after, as soon as a letter could reach me, I received one by post, from my father; upon the receipt of which, I was a little surprised, and concluded that something extraordinary must have happened, as it was but a little before I had a letter from my friends, and all were well. But upon opening it, I was more surprised still, for my father addressed me as though I was dead; desiring me, if alive, or whose-soever's hands the letter might fall into, to write immediately. But if the letter should find me living, they concluded that I should not live long, and gave this as the reason of

their fears:—That such a night, naming it, after they were in bed, my father asleep, and my mother awake, she heard somebody try to open the front door; but finding it fast, he went to the back door, which he opened, and came in, and came directly through the rooms up stairs; and she perfectly knew it to be my step—came to her bed-side, and spoke to her these words:—"Mother, I am going a long journey, and am come to bid you good-by;" upon which, she answered me in a fright, "O, dear son, thou art dead!" which were the very circumstances and words of my dream; but she heard nothing more; she saw nothing; neither did I in my dream; as it was quite dark. She then awoke my father, and told him what had passed, but he endeavored to appease her, persuading her it was only a dream; but she insisted on it, it was no dream, for that she was as perfectly awake as ever, and had not the least inclination to sleep since she had been in bed: from which, I am apt to think, it was the very same instant with my dream, though the distance between us was about one hundred miles; but of this I cannot speak positively. This occurred while I was at the Academy, Ottery, Devon, in the year 1754; and at this distance, 1804, every circumstance is fresh upon my mind. I have since had frequent opportunities of talking over the affair with my mother; and the whole was as fresh upon her mind as it was upon mine; and I have often thought, that her sensations, as to this matter, were stronger than mine. What some may think strange, I cannot remember any thing remarkable happened hereupon. This is only a plain, simple narrative of a matter of fact.

## Poverty.

Start not at the labor doom of honest poverty; it is for poverty that we are indebted to the discovery of a new world; it made Franklin a philosopher; Hogarth a painter; and Napoleon the conqueror of Europe.—The mightiest minds that ever astonished the world were nursed in the vale of poverty; that was their incentive to action, their stimulus to glory and immortality.—Pine not, then, at your lot, if you be poor and virtuous; a large fortune to giddy youth, is the most painful judgment an indulgent heaven can inflict upon man. Inordinate love of wealth, so fatally prevalent in modern times, when with a great majority riches are a test of respectability, and a cash token of worth and virtue, a cloak to screen from crime—is worse than black-eyed famine, more fatal than the festering folds of the purple pestilence. Mourn not, then, that you are poor—push your faculties into a holier sphere, and reap abundant stores of mental gain in the extended field of an enlightened mind.—*Fisk.*

## An Indian Reformer.

Hiacocombe, the first Indian convert on Martha's Vineyard, was a remarkable man. He was an Indian of Great Harbor, now Edgartown. The Indian sachems and other of their principal men looked upon him as an ordinary or mean person, on account of his humble parentage, slow speech and uninteresting countenance—yet there was within him, which afterwards appeared, of greater value than the endowments of those who looked upon him with contempt. Living among the English, some of them visited him in his wigwam, and were courteously entertained by him; and he visited them in return, evidently that he might learn something that would be for his advantage. About the same time, he went also to the English meeting, where the Rev. Thomas Mayhew, who was then minister to the few English families in Edgartown, preached. Mr. Mayhew had not, as yet, made any direct efforts for the conversion of the Indians, but was revolving in his mind some plans whereby to reach them. The coming of Hiacocombe to his meeting, the disposition he manifested to hear and receive instruction, and the gravity of his demeanor, induced the preacher to try what he could do in influencing him to become a Christian. He immediately sought an opportunity for conversation, and finding encouragement in his interview, he invited the Indian inquirer to come to his house every Sabbath evening, that he might speak to him of religion. The news soon spread among the Indians, and the sachems and pawwaws were much alarmed, and tried to discourage Hiacocombe from holding communication with the English and receiving their instructions, but all to no purpose, as he was strongly bent after still higher attainments in the knowledge of God. This was in 1643, and in two years afterwards, having in the meanwhile been prepared by Mr. Mayhew, he commenced teaching to the Indians the things of christianity. He was not suffered to proceed without opposition from the pawwaws, sachems and other Indians—but he made this improvement of the injustice done him. "I had," he remarked, "one hand for injuries and another hand for God;" whilst I received wrong with the one, I laid the faster hold on God with the other." These words should be written in gold.

CHANGES IN CHINA.—The missionaries say, "The policy of the Chinese government towards foreigners has become, not only more tolerant, but more conciliating. That lofty bearing, once so characteristic of this government, allowing itself to claim universal supremacy, has been changed; and there is now a willingness (forced indeed) to yield equality to others, and treat them as it would itself be treated. The tide has fairly set in favor of reform, and it will be found irresistible. The foreign relations of China are now so altered that this government, in order to preserve peace at home or abroad, must consult with other nations, and conform in a greater or less degree, to their usages. To draw back,

and return to its former isolated state, is now impossible; and not many years can elapse, before western governments will have their ministers plenipotentiary in Peking, and, at their own capitals, representatives from the court of China. In a few years the whole length and breadth of the country will be traversed by foreigners as freely and as securely as the continent of Europe."

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